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Fragment of Ælfric's translation of Æthelwold's De ...

Saint Aethelwold
(bishop of
Winchester.), ...

12413.16



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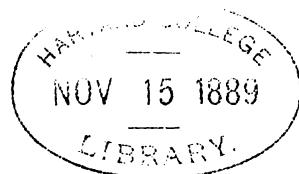
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FRAGMENT
OF
ÆLFRIC'S TRANSLATION
OF
ÆTHELWOLD'S *Ethelwold*
DE CONSUETUDINE MONACHORUM
AND ITS
RELATION TO OTHER MSS.
CRITICALLY EDITED FROM THE MS. COTTON. TIB. A. III.
IN THE BRITISH MUSEUM.

DISSERTATION
PRESENTED TO THE
PHILOSOPHICAL FACULTY OF THE UNIVERSITY OF LEIPSIC
FOR THE ACQUISITION
OF THE DEGREE OF DOCTOR OF PHILOSOPHY
BY
EDWARD BRECK,
OF MASSACHUSETTS.

— — — — — →#← — — — — —
C
LEIPSIC
W. DRUGULIN'S PRINTING-OFFICE.
1887.

1243.16



First hand.

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CRITICAL INTRODUCTION.

The volume¹ from which our original text is taken is a somewhat indiscriminate collection of Anglo-Saxon writings by different authors, and is accordingly described by Wanley in his Catalogus, "Codex antiquus et optimae notae per diversorum manus conscriptus ante Conquistationem Angliae". A number of the MSS. contained in the Codex, and among them the text under discussion, are but fragments.

DESCRIPTION OF TEXT.

The Anglo-Saxon text of *De Consuetudine Monachorum* is written upon both sides of three sheets of vellum, small quarto size, each page except the last, containing 25 lines, making altogether 5½ pages. According to the new numbering of the Codex these are 174^a—176^b inclusive. The first sheet is slightly larger than the two others, and shows evidence of considerable exposure in its rough edges and discoloured appearance, being quite brown in hue. The other two leaves have the appearance of having been cut by rule, are light gray in colour, and are in every way better preserved.

¹ Cotton. Tib. A III.

There are no illegible words in the whole MS., a possible exception being the word eawfæstlice in line 76.

The ink is dark brown, but the capital letters show traces of having been originally vermillion.

A number of words have been underlined by a later hand, probably by Sir R. Cotton, (his autograph being at the bottom of the first page,) or some other modern examiner. The underlining occurs in most cases where the syllables of a word are somewhat separated, and indicates that the syllables so underlined are to be taken together as one word; as, for instance, nead-behefre in line 7, and gemetegunga in line 25.

The MS. begins at the very top of the first page without introduction or superscription.

TRANSCRIPTIONS OF THE TEXT.

There are two copies of the Text extant. The first is in volume No. 552 of the Harleian Library in the British Museum, and is from the hand of one of Archbishop Parker's secretaries, as we see from Wanley's description of the volume in the Catalogus, page 307: "Codex Chartaceus in Quarto minori ab Amanuensi quodam Matthaei Parkeri Archiep. Cant. exaratus;". This copy is on the whole not a very reliable one, as the scribe has allowed himself great latitude in transcribing, and has occasionally made deliberate mistakes, such as writing afstrehte for astrehte; wuman for wunian; efenlætunge for efenlæcunge; wreten for precen, etc. Saxon letters are used excepting the Latin g and t; the i is dotted; and an arbitrary punctuation is employed. The scribe writes i for y, and vice versa, and misspells numerous words. Abbreviations are usually filled out.

The second copy, more to be relied upon than the first, is found in the volume Junius 52 II of the Bodleian Library at Oxford, a codex consisting of copies from the hand of Junius, our text standing second therein.

Junius generally uses Saxon letters, excepting in Latin words where pure Latin characters are employed. He interchanges þ and ð quite indiscriminately, using either character at the beginning, end, or in the middle of a word. Y and i are also often interchanged, and there are also a few mistakes in copying to be found. Abbreviations are usually filled out, but twice he abbreviates where the text does not.

SOURCE.

RESEARCHES OF OTHERS.

Our fragmentary MS. is thus described in the Table of Contents at the beginning of Volume Tib. A. III, "Consuetudo Monachorum per Athelwardum Epum. Saxonice"; and Wanley in his Catalogus (p. 199) calls it, "Æthelwoldus de Consuetudine Monachorum. Saxonice".

Upon the blank half of the last page of our text is a note which Wanley (Cat. p. 307) says seems to be by John Joscelin, which reads as follows: "Liber de consuetudine Monachorum qui est aut idem quem Æthelwoldus Winton. Episcopus cum Coepiscopis & Abbatibus tempore Eadgari regis Anglorum collegit (de quo mentionem facit Ælfricus Abbas in Epistola ad Egneshamenses fratres) aut certe ex eodem est desumptus. J."

According to Wülcker¹, Wanley mentions three MSS.: 1. Corp. Chr. Coll. Camb. No. 265; 2. Cotton. Tib. A. III, London; 3. Codex of Sir Simon d'Ewes² (now in the Harleiana, No. 552); and 4. a copy of the Cottonian MS. by Junius (Jun. 52) at Oxford.

The reader will recognize in No. 2 our original fragment, and in Nos. 3 and 4 the copies already described.

Dietrich³, speaking like Wülcker of Ælfric's works, also mentions our original Cottonian text, and the two copies of it. He mentions, besides, the MS. No. 265 of the Corp. Chr. Coll. Cambr. Library, and is not certain as to its character, but evidently considers it to be identical with our Cottonian text, in which inference he was wrong, as will be shown.

A. Schröer is the only one who has published the Cottonian text (in the *Englische Studien*, IX B., 2. Heft). He attempts however no critical exposition of the MS., and is evidently, like

¹ *Grundriss z. Geschichte d. Angels. Litteratur*, III, § 558.

² I cannot say just when this MS. was added to the Harleian Library, but it was at all events not long ago.

³ *Zeitschrift für die histor. Theologie*, Jahrgang 1855, IV. Heft, S. 541.

his predecessors, ignorant of the existence of the MS. at the beginning of volume Tib. A. III, which furnishes the key to the whole question. This MS., the original "De Consuetudine Monachorum" of *Æthelwold*, I shall speak of at length below. Schröer was, however, the first to examine the Corp. Chr. Coll. Cambr. MS., and to point out that the connection between it and the Cottonian text was by no means a direct one. He says further, "Da wir von *Æthelwold*'s genanntem werke nichts näheres wissen, können wir freilich auch über die autorschaft dieses angeblichen auszuges nichts bestimmtes sagen Es soll zwar eine ausgabe desselben durch Buckley beabsichtigt worden, doch findet sich von einer solchen weder in Oxford noch in Cambridge oder London irgend eine spur." This edition of Buckley's was never published.

RESULTS OF MY OWN RESEARCHES.

The first result was obtained by personal examination of the Cambridge MS. (C. C. C. No. 265) which showed this to be a Latin letter of *Ælfric*'s, thirty-one pages in length, the first two of which I print at the end of this essay.

It is fully described by *Ælfric* himself in the introduction as an Abridgment of *Æthelwold*'s "Liber Consuetudinum", compiled, with certain additions from Amalarius's writings, for the monks of Ensham.

As this epistle of *Ælfric*'s is in Latin, my next step, in order to discover the connection between it and our Cottonian text (which by no means appeared on comparison of the two alone), was to discover *Æthelwold*'s work "De Consuetudine Monachorum" the book from which *Ælfric*'s Abridgment was compiled.

That this searched-for work could not be the Benedictine Monastic Rule published by Schröer¹ was evident from a mere examination of *Ælfric*'s letter, the subject-matter being so different in nature and arrangement as to make this impossible.

¹ Die angels. Prosabearbeitungen der Benedictinerregel, in der Bibliothek d. angels. Prosa. Zweiter Band. 1885.

In the MS., however, which occupies the *first* place in volume Tib. A. III. of the Cottonian Library, I am convinced that I have discovered the "De Consuetudine Monachorum" of *Æthelwold* from which *Ælfric's* epistle was compiled; and the connection between *Ælfric's* epistle and the Anglo-Saxon MS. which forms the subject of my essay was clearly established by the discovery that the Anglo-Saxon Fragment was nothing more than a literal translation of one half of the first chapter of the newly discovered "De Consuetudine", which is a work in twelve chapters, with a preface, table of contents, and an after-note, all furnished with an interlinear Anglo-Saxon gloss in 10th century West-Saxon dialect, somewhat older than the time of *Ælfric*.¹

Wright² in speaking of this work, attributes it to Dunstan. He says: "Of Dunstan's theological writings, that which is best known is a modification of the Benedictine Rule, made for the English monks, and accompanied with an Anglo-Saxon interlinear version, to render it more generally useful. The Latin text of this treatise has been printed."³ He gives a specimen of the text with the Anglo-Saxon gloss from Fol. 23 of Tib. A. III. Wright gives us no reason for thinking that the MS. is by Dunstan. In all probability, knowing that Dunstan did prepare a somewhat similar work, he fixed upon this MS. as the work in question, it being in the dialect of Dunstan's time. It is open to anyone to share Wright's conclusion, but for my own part I confidently attribute the work to *Æthelwold*, upon the authority of *Ælfric's* Abridgment of it, in the preface to which he distinctly says that *Æthelwold* was the author; therefore those who doubt *Æthelwold's* authorship must also doubt that *Ælfric* compiled his Abridgment from this work. I can only say that although *Ælfric's* extract is freely done and by no means anything like a mere

¹ To prevent confusion I shall hereafter speak of this MS. as the *De Consuetudine Monachorum*, thus clearly distinguishing it from the Anglo-Saxon Fragment (the subject of my essay), and *Ælfric's* Latin *Abridgment*, or epistle, in the Corp. Chr. Coll. Camb. Library.

² *Biographia Britannica Litteraria*, p. 459.

³ I do not know this edition.

translation of the *De Consuetudine*, nevertheless it treats of the same subjects, and a careful comparison of the two works does not compel me to hesitate a moment in pronouncing these doubts groundless.¹ I therefore call the Fragment, of which I treat, a Translation of half the first chapter of *Æthelwold's De Consuetudine Monachorum*.

AUTHORSHIP.

That *Ælfric* was the author of the Anglo-Saxon Fragment is taken for granted by Dietrich because he supposed it to be identical with *Ælfric's Abridgment*, but so far as I know there are no historical proofs at all of *Ælfric's* authorship. We are thus thrown upon textual proof alone, and upon this authority I am still of the opinion that Dietrich's supposition was correct.

In the first place Dietrich himself, certainly an excellent authority, personally examined the Fragment at the British Museum, as he says²: "Nach Einsicht der Hdschr. auf dem brit. Museum konnte mir nicht zweifelhaft sein, dass darin nur Aelfriks Auszug vorliegt für Anfänger." He has, of course, through ignorance, confounded the MS. with *Ælfric's Abridgment* (not having seen this latter) but his judgment that the Fragment is from *Ælfric's* hand is just as patent as if he had known all the facts of the case.

The Fragment is, moreover, plainly in the *Ælfrician* dialect and manner with the exception of a few phrases seemingly foreign to the Abbot's style; but these are amply accounted for when one remembers that the Fragment is a *literal translation* which, of course, must have had the effect of cramping the style more or less, and rendering it less characteristic of the translator than that of a work of his own original composition.

¹ The Preface to the *De Cons. Mon.* speaks in the name of King Eadgar, and *Ælfric* calls his Abridgment, "haec pauca de libro consuetudinum quem Sanctus Athelwoldus . . . tempore Eadgari . . . collegit." This identity of date is at all events no objection to my assumption.

² *Zeitschrift für d. hist. Theologie.* Jahrg. 1855. IV. Heft, S. 541.

Nevertheless we do find a number of words and expressions in the Fragment which are very characteristic of *Ælfric*, such as in line 1, *endebyrdnyss*; line 7, *mid eadmodre þenunge*; lines 10 and 44, *eornostlice*, introducing a sentence; line 41, *onbyrdnysse*; line 54, *mid eadmodnysse*; line 72, *eac swylce*; line 79, *endebyrdlice*, etc., etc.

I may here also call attention to the spelling and to the latinization of the Anglo-Saxon which we find at least twice independent of the original Latin source.

For these reasons the work seems to me so much like *Ælfric's* that I feel justified in ascribing it to him. It certainly is either a product of his own hand, or that of some one of his contemporaries, or perhaps pupils.

Those who prefer this less bold judgment are certainly welcome to it.

DATE OF PRODUCTION.

Dietrich, in his excellent and indeed standard article on *Ælfric* in the *Zeitschrift für die historische Theologie*,¹ fixes the date of *Ælfric's* Latin Abridgment at about 1005. His reasoning is so clear and convincing that I give it entire. He says: "Die nächste Veranlassung Etwas zu schreiben, die Aelfrik überall sorgfältig abgewartet zu haben scheint, mag nach mehreren Jahren erwünschten Stillschweigens der Unterricht der Mönche von Egnesham im Klosterdienste gewesen sein, jener Auszug aus Ethelwolds *liber consuetudinum*, der nur angelsächsisch vorhanden ist.² *Æthelwold*, der sonst nur *benevolus et venerabilis præsul* heißt, führt hier den Zusatz *sanctus*. Die Schrift gehört also jedenfalls nach 996, und Wright bestimmt ihre Entstehungszeit ungehörig auf frühere Zeit, 991—994. Sie ist offenbar noch später entstanden. Denn Elfric, der sich hier zuerst *Abt* nennt, be-

¹ Jahrgang 1856. II. Heft. S. 234.

² It will be kept in mind that Dietrich was acquainted only with the *introduction* to the Abridgment, and supposed the Abridgment itself to be in Anglo-Saxon, thinking it was identical with the Cottonian Anglo-Saxon Fragment.

gründet die Nothwendigkeit eines Unterrichts in der Klosterregel damit, quia nuper rogatu Aethelmeri ad monachicum habitum ordinati estis.¹ Nun aber hatte der Laie Aethelmer nicht eher über das aus Klerikern bestehende Kloster Etwas zu „bitten“ d. h. als Patron zu bestimmen und von der geistlichen Behörde zu verlangen, als bis er durch seine Stiftung der Patron geworden war. Glücklicherweise ist nun die Stiftungsurkunde des Klosters erhalten, wonach es Aethelmer ertauscht, reich begabt und vitae regularis monachos (d. h. Benedictiner) ibi constituens unter seine väterliche Obhut stellt und von bürgerlichen Lasten befreien lässt. Sie trägt die Jahrzahl 1005. Mithin ist in oder sehr bald nach diesem Jahre die kleine Benedictiner-Anweisung Elfriks geschrieben."

The date of the Abridgment being thus fixed, it follows that the Fragment (Tib. A. III. fol. 174) can not have been composed far from this year, 1005; the only question being as to whether it was written before or after the Latin Abridgment for the Ensham monks. It seems to me that the Fragment was written *first*.

One objecting to this judgment may ask: "Is it not probable that *Ælfric*, had he written the Anglo-Saxon Fragment before his Abridgment, would have made some mention of the fact in his introduction to the Abridgment?" I must certainly answer, no, considering that the Fragment is only an hurried translation of not quite half of one chapter of an extensive work — a translation hardly begun but to be abandoned in favour of a more important work, as will be seen in the following paragraph.

THEORY OF THE ORIGIN OF THE FRAGMENT.

Upon examination of the Anglo-Saxon Fragment it will be seen that the first five pages are written fully to the bottom, while the sixth and last contains only 16 lines, leaving nearly the whole lower half of the page blank; and that, furthermore, the

¹ See the first page of the Latin Abridgment printed at the end of this essay.

scribe breaks off in the middle of a sentence, the Latin original having: "Qua expleta post orationem dominicam intercanitur psalmus: In te domine, speraui ·II· consequentibus precibus et orationibus."¹ Then begins a new sentence, "Quibus finitis, etc." From this I conclude that the author, who had abundant room on the page to finish at least the sentence begun, *intentionally left the Fragment incomplete, as we have it.*

Ælfric, in my opinion, seeing the necessity of his monks for some written rule by which they might order their lives, decided to provide them with a translation² of Æthelwold's "De Consuetudine Monachorum", and the result of this decision was the Fragment of which I am treating. But after he had made this beginning he abandoned the plan in favour of making an Abridgment of the De Consuetudine, instead of a mere translation; and among his reasons for so doing were probably the following: He wished to provide the newly ordained monks who were not yet accustomed to the severe monastic discipline, with something shorter and more elementary than the long De Consuetudine, as he himself says in his preface to the Abridgment: "sed nec audeo omnia uobis intimare quae in Scola eius (Athelwoldi) degens multis annis de moribus seu consuetudinibus didici; etc." But he offers them "haec pauca de libro consuetudinum quem Sanctus Athelwoldus tempore Eadgari felicissimi Regis Anglorum undique collegit, etc.", ". . . addens etiam aliqua de libro Amalarii Presbiteri." By doing this he was enabled to offer them a far more practical guide, freed from all unnecessary matter, and more fitted to their particular wants as he knew them; and he secured in addition the opportunity of making other suggestions taken from the writings of Amalarius, and, in all probability, from his own experience. This accounts for the very free style of his Abridgment, as he absorbed the matter of the De Consuetudine and wrote out the gist of it, not at all in the order of the original, and wove much foreign matter into his work.

¹ De Consuetudine Monachorum, Cott. Tib. A. III, fol. 8^a.

² Ælfric, an inveterate translator, in want of a guide of this kind, naturally turned first to the celebrated work of his revered master.

Another fact which may have influenced him in abandoning the literal translation was that the *De Consuetudine* was already provided with an interlinear Anglo-Saxon version, which, although in slightly earlier dialect than that of 1005, yet offered no difficulties in reading to the Englishman of that period.

MS. COTTON. TIB. A. III.

Fol. 174 et seq.

I prefer to print the Fragment exactly as the ancient parchment has preserved it for us, correcting only the palpable mistakes of the scribe, and sometimes supplying a commoner form for one rarely met with, as in lines 21, 37, 79, and 104. I may, however, call attention to a few peculiarities of the text.

The following mistakes in orthography give evidence of the hurried manner in which the scribe did his work.

Line 35, oðra biddenda broðra, for oðre biddende broðru.
" 65, þære, for þær.
" 70, andfealdlice, for anfealdlice.
" 92, eal, for eallum.
" 100, scola, for scolu or scole.

A wrong translation will be found in line 141, þas twegen sealmos, where the Latin text gives but one psalm to be sung twice.

There are numerous anomalous cases of imitation of Latin constructions, especially of the ablative absolute, as in line 43, criste getyðigendum, for Christi annuente gratia; line 79, heom eallum sittendum, for residentibus cunctis; line 80, singendum fiftynum sealnum, for cunctis . . . canentibus quindecim psalmos; and lines 84, 86, 88, 108, and 136 also contain imitations of the abl. abs. In fact the scribe finds this construction so convenient that he once (in line 83) translates a Latin present part. flectentes genua, by the dative absolute = gebigendum heora cneowum.

Line 53 offers an imitation of another Latin construction: þæt þu geunna me þurhwunian, for ut concedas mihi . . . peragere. Line 120 contains another: Ðæt gif hit byþ geendod, for Quod si . . . finitum fuerit.

These constructions evidently arose from the translator's desire to be as concise and literal as possible; and had the translation been finished, it is probable that much therein would have been revised and corrected. The only *accents* in the Fragment are, line 16, agýnne; line 74, ágánne; line 90, over the Latin té; and line 92, cwéne.

Y has its dot in every case except one (line 17, twyon, evidently an oversight on the scribe's part).

As to *abbreviations*, J invariably stands for and, and þ is almost invariable for þæt. A *dash* is always found over a syllable where a letter or letters are omitted. When the scribe is writing Anglo-Saxon the dash always denotes the omission of an m or n, but in a Latin word it often indicates the omission of other letters, as in line 133, qs dne, for quaesumus, Domine.

A word or letter omitted through oversight is written in above the line with a sign like an elongated comma below it, as in lines 49, 54, and 125. The only interpolations worth mentioning are, line 15, Benedictes; lines 45, 46, and 47, the Latin headings of the penitential psalms; lines 127—128, þaræfter . . . pater noster; lines 131—132, et sororum . . . pace. Usually only the leading words of the original's Latin prayers are given; another proof of hurried work.

THE DE CONSUETUDINE MONACHORUM.

(Cotton. Tib. A. III. Fol. 6^b et seq.)

I print the original Latin text parallel with the Fragment for the sake of easy comparison, and have added the older interlinear version for the same reason, as such a comparison of the three versions cannot fail to be of great interest to the student of Anglo-Saxon. It will be kept in mind that the *De Consuetudine*, of which only half of the first chapter is here given, is an extensive work in twelve chapters. There is a copy of it (omitting the interlinear Anglo-Saxon) in the British Museum, Harl. No. 552.

THE PREFACE
TO THE DE CONSuetudine MONACHORUM.

(Cotton. Tib. A. III. Fol. 3—6.)

This Preface, in which *Æthelwold* gives an interesting account of King Eadgar's exertions in the cause of the church, I print immediately after the two parallel texts for the purpose of offering further opportunity for comparison, and to give the reader a better idea of the character of *Æthelwold*'s work, the *De Consuetudine Monachorum*.

THE LATIN ABRIDGMENT.

(Corp. Chr. Coll. Camb. No. 265.)

This epistle of *Ælfric*'s is thirty-one pages long, and as its connection with the Cottonian Fragment is somewhat remote, I print only two pages, including the historically important preface, in order that the reader may receive an idea of the character of the work. It is to be hoped that both this work and the *De Consuetudine* will some time find an editor, who, in preparing them for publication will be amply rewarded by the interest and importance of the task.

FRAGMENT
OF ÆLFRIC'S TRANSLATION OF ÆTHELWOLD'S
“DE CONSUETUDINE MONACHORUM”.

Cod. Cotton. Tib. A. III.

F. 174^a.

1 Her ongynð seo endebyrdnyss. hu munecum ge-
rist to healdenne þone regollican þeaw geond
þæs geares embryne on dægðerlicum dagum.
J on nihtum. A kalendis octobris synd
5 to nimene ealle anginnu eawfestlicra þeawa
mid godes fultume. þe synd to healdenne
mid eadmodre þenunge. J nead-behefre.
on þam regollican gewunan. J haligra fæde-
ra efenlæcunge. ægðer ge gastlice. ge tidli-
10 ce. þus hi beon agunnene. Eornostlice
her sy gehealden seo ned-behefe þeaw þæs
halgon regoles mid þære mæstan gymene
ge on lytton þingon. ge on micglum. fram
eallum under-þeoddum þam haligan ioce.
15 Benedictes regoles. þeah þe ænlypige ænigne
oðerne agýnne. nates-hwon him ne sy ge
þafod. for-þam-þe buton ælcum twyon. ne
þurh-wunað naðing trum oððe strang
þam þe þolað cristes bletsunga. þæs sel-
20 mihtigan scyppendes. J begymendes ealra
gesceapenra þinga mid rihtwisre gemetegunga.
gesceapenra þinga mid rihtwisre gemetegunga.
For-þy ma sceal on ælcere tide
on nihtlicum timan. þonne se broðer
arist of his bedde to þam godcundlican
25 weorce. ærest he onsette him sylfum þ tacn

All the hyphens in the text are my own.

Saxon *p* and *g* are usually employed even in Latin words of this text.

4 kalendis . . . there is a Saxon *r* at the end of this word, but usually
the scribe uses the Latin *f* even in Saxon words.

13 lytton þingon, the endings mark the unsettled state of the language
during this period of incipient disintegration.

15 MS., Benedictus. 21 MS., rihtwisra.

ÆTHELWOLD'S DE CONSuetudine MONACHORUM.

Cod. Cotton. Tib. A. III.

Fol. 6^b.

INCIPIT ORDO QUALITER DIURNIS SIUE NOCTURNIS HORIS
REGULARIS MOS A MONACHIS PER ANNI CIRCULUM OBSERUARI
CONUENIAT.

Fram æwfæstra þeawa drihtnes
A KALENDIS ENIM OCTOBRIS RELIGIOSORUM MORUM DOMINI
gefultumigendre gyfe anginn to nimenne ealle þa gewunan regul-
OPITULANTE gratia exordium sumendo. omnia quae usu regu-
licum 7 haligra fædra geffenlæcunge gastlice obþe lichamlice
lari et sanctorum patrum imitatione spiritualia siue corporalia
mid eadmodre neodfulre to donne synd þenunge mid bletsunge syn on-
humili ac necessario agenda sunt officio cum benedictione in-
gynnenne. her witudlice mæstre ware þeaw ofer neod samþe
choentur. Hic igitur maximi muniminis mos pernecessarius tam
on lytlum þingum samþe on micelum ælice fram eallum geoce regules
in modicis rebus quam magnis. legitime. a cunctis iugo regulæ
under-þeoddum singalre si gehealden heordrædene þeabbe gif syndrige awiht
deditis iugi teneatur custodia etiam si singuli quip-
onginnan nateshwon si betwux asend naht buton twyn
piam inchoauerint. minime intermittatur. Nihil procul dubio
trum obþe strang þurhwunaþ þæt æle scyppendes 7 rihtum
firmum ualidumue permanebit, quod cuncti creantis ac iusto
gemete gesceapenre begymendes cristes bletsunge þolaþ
moderamine creata gubernantis Christi benedictione carebit.
7 on eallum timan nihternum tidum þonne to weorce godecundum of
ideoque omni tempore nocturnis horis, cum ad opus diuinum de¹
bedde aris se broþer ærest him tacn þære halgan rode
lectulo surrexerit frater, primum sibi signum sanctæ crucis

¹ MS. di.

þære halgan rode. þurh clypunge þære hal-
gan þrynnesse. siððan he singe þæt fers. Domine
labia mea aperies. eal. syððan þone sealm.
Deus in adiutorium meum intende eal. mid
30 gloria patri. þonne for-sceawige his lichā-
lice neode. gif he beþearf. on þære tide. I
singe he þone sealm. Ad te domine leuaui ani-
mam meam eal. mid miccelre arwurðnyssse.
I warstype. eftstende to cyrcean. swa þe ne
35 lætte oðre biddende broðru. I þonne asende
he his bene to drihtne mid gebigendum
cneowum. on geþæslicre stowe. I on wune-
licre. swyðor on geþance. þonne on muðe.
swa þis stefne þurh-fare þas mild-heortan
40 drihtnes earan. fremfullice þurh mic-
cele onbrydnysse his mode. I his synna
geþæncednessa. I he begyte ealra his synna
forgyfennyssa. criste getyðigendum.
Eornostlice on þam forman gebede he singe
45 þa þry sefan penitentiales psalmos. Domine
ne furore tuo arguas me. Beati quorum.
Domine ne in furore tuo. mid pater noster.
þingiende for him sylfum ærest. æfter þy-
sum he bidde þis gebed. *Gratias.* þ ys. Eala þu ælmih-
50 tiga fæder. ic þancige þe. þu þe gemedemedest
met to gehealdene on þissere nihte, ic bidde
þine mildheortnysse mildheorta drihten.
þu geunna me þurh-wunian þone towear-

26 þære, first word of Fol. 174 b.

35 MS., oðra biddenda broðra.

37 MS., geþæslicra stowa wuneliera.

41 MS., synne, but the scribe probably meant the plural, as in the Latin.

49 þ ys . . . written over the line in the MS.

51 me, first word of Fol. 175 a.

on assette þurh haligre þrynnesse gecigednesse syþan cweþe þ
imprimat¹, per sanctae trinitatis inuocationem. Deinde dicat
fers bar æfter þone sealm
uersum: Domine labia aperies. Dehinc psalmum: Dominus in-
ealne mid þonne besceawige him
adiutorium meum intende, totum cum gloria. Tunc prouideat sibi
lichamlice gecyndes neode gif on þære tide he behofige 7 swa
corpoream naturæ necessitatem si ipsa hora indiguerit, et sic
to circcean ofstende he singe þone sealm
ad oratorium festinando psallat psalmum: Ad te domine leuauit
mid healicre arwyðynsse 7 wæryssa ingangende þæt
animam meam: cum summa reuerentia et cautela intrans, ut
oþre gebiddende he na gelette 7 þænne gebigedum cneowum on stowe
alios orantes non impediat. At tunc flexis genibus in loco
gedafenlicre 7 gewunelicre on drihtnes gesihþe he asende his gebedum
congruo et consueto in domini conspectu effundat preces
swiþor on heortan þænne on muþe swa þ hys stefn þurh micle mode
magis corde quam ore², ita ut illius uox per magnam animi
onbryrdnynsse 7 synna hys gemunige earan
compunctionem et peccaminum suorum recordationem aures
mildheortes drihtnes scearplice þuhr-fare 7 scylda ealra
misericordis domini efficaciter penetret, ac scelerum omnium
cristes geunnendre gyfe forgyfeyssa begyte.
christi annuente³ gratia ueniam obtineat;⁴

on þam forman witud gebede singe he þry fymystan
IN PRIMA ITAQUE ORATIONE DECANET TRES PRIMOS
dædbote sealmos mid gebede drihtenicum eal swa on æfter
POENITENTIAE psalmos cum oratione dominica, uti in
fyligendum for hyre sylfe ærest þingiende æfter þysum
sequentibus pro se ipso primum intercedendo. Post hos
gebed þiss þancas þe⁵ ic do la ælmihtiga fæder þu
orationem istam: Gratias tibi ago omnipotens pater qui me
gemedemudest on þyssere nihte gehealdan ic bidde miltse
dignatus es in hac nocte custodire, deprecor clementiam
þine la mildheorta drihten þu forgyfe me dæg towyrde swa
tuam, misericors domine, ut concedas mihi⁶ diem uenturum sic

¹ MS. inprimat. ² MS. hore. ³ MS. annuite. ⁴ obtineat, first word of Fol. 7a. ⁵ notice accent. ⁶ MS. michi.

dan dæg on þinum halgum þeowdome mid eadmod-
55 nysse. ⁊ todale swa þæt he gelicige ure þyw-
dom. per dnm nrm ihm þrm filium tuum. ⁊
Syððan he gange to þam oþran gebede. ⁊
singe þa twegen æfstre sealmas. Miserere
mei deus. ⁊ Domine exaudi. mid pater noster.
60 ⁊ preces þarto. þingiende. for þam cyng.
⁊ þære cwæne. ⁊ for eallum urum wel-
dondum. ⁊ inhiredum. mid þissem collectan.

Deus qui caritatis dona per gratiam sancti spiritus, eal.

Syððan he gange to þam þriddan oratione.

65 þære he singe þa twegen æfstemestan peniten-
tiales sealmas. De profundis. ⁊ Domine exau-
di. ii. for eallum geleaffullum forð-gewi-
tenum. mid þisse collectan. Inueniant
quaesumus domine animae famulorum famularumque.
70 Witodlice hringe me ane bellan anfeald-
lice oððæt þa cildru in-to cyrcean cuman.
Eac swylce notigean þa sylfan cild þrym-
fealdum oratione. þonne hi beon inn
ágánne. þæt seo arwurðnyss þare haligan
75 þrynnysse sy gehealden. fram eallum ge-
broðrum eawfæstlice. Soðlice þonne þa
þreo gebedu beon geendode fram þam cildum.
þonne hringe me þa oðre stunde. heom

68 MS. þisan, but the original has the singular.

70 MS. andfealdlice.

76 gebroðrum, first word of Fol. 175 b.

on þinū haligū þeowdome dreogan mid eadmodnesse ⁊ gesceade ⁊
in tuo sancto seruitio peragere cum humilitate et discretione ut
þe gelicige þeowdom ure
tibi complaceat seruitus nostra,¹ per dominum nostrum.

þanan he cume to oþrum gebede þar filigende twegen
Inde ueniat ad secundam orationem, ubi sequentes duos
he singe sealmas for cynincg ⁊ cwene ⁊ hiweþum mid
dicat psalmos pro rege et regina atque familiaribus cum
gebede la god þa soþre lufe gyfa þurh gyfe haliges gastes
oratione: Deus qui caritatis dona per gratiam sancti spiritus
þinra heortum geleaffulra on-asendest syle þeowum ⁊ þeowenum þinum
tuorum cordibus fidelium infudisti², da famulis et famulabus tuis
for þam þine we biddaþ miltse hæle modes ⁊
pro quibus tuam deprecamur clementiam salutem mentis et
lichaman þe eallum mægene hi lufian ⁊ þa þe gecweme synd
corporis, ut te tota uirtute diligent, et quæ tibi placita sunt
mid ealle lufe hi gefremman
tota dilectione perficiant. per dominum nostrum.

þanan to þriddum gebede cumende twegen æftran sealmas
Inde ad tertiam orationem ueniens duos posteriores psalmos
for geleaffullū forþfarenu he singe mid gebede findan we
pro fidelibus defunctis decantet cum oratione: Inueniant, quæ
halsiaþ sawla ðeowa ⁊ þeowena þinra leothes
sumus, domine, animæ famulorum famularumque tuarum lucis
eces mid-winninge þa on þysum leohte gesette þine begeaten
aeternæ consortium qui in hac luce positi, tuum consecuti sunt
haligesse
sacramentum; per dominum nostrum.

⁊ oþ þæt witodlice cildra inngan þa cyrcean an on sundron
Et donec quidem pueri itroeant ecclesiam, unum continuatim
se gehringed belle
pulsetur tintinnabulum.

þa eac cildru inagane þe brynnesse arwyrþnesse fram
Ipsi quoque pueri ingressi, ut trinitatis reuerentia ab
eallum æwunga si gehealden brynenū hi brucan gebede. geendedum
omnibus legitime teneatur, trina utantur oratione. Finitis
soblice þrim gebedum fram cildrum si sweged oþer tacn ⁊ stund
uero tribus orationibus a pueris, sonetur secundum signum

¹ MS. noster. ² MS. infuisti.

eallum sittendum on heora settlum ende-
80 byrdlice. I singendum fiftynum sealnum.
eal swa hi standað mid þry-fealdre todæ-
linge. swa swa þa uferan seofan sealmas.
gebigendum heora cneowum. æfter fif
sealnum. gewordenre cnucunge fram
85 þam ealdre. Soðlice betwux þam oðrum
stundum. I þam geendedum. mid þam il-
can fiftynum sealnum. ongynnан hi
þone uhtsang. geendodum þam uhtsange.
þonne singan hi twegan sealmas. Domine ne in
90 furore. I exaudiat té dominus. ænne soðlice
for þam cynge synderlice. oðerne for
þære cwéne. I for eallum inhiredum. mid
þisan collectan. *Quaesumus omnipotens deus ut famulus*
tuus rex noster. oðre for þare cwene.
95 Rege *quaesumus* domine famulam tuam. þridde for
eallum inhiredum.

79 MS. heore.

92 MS. eal.

sittendum eallum on setlum hyra be endebyrdnesse singendum
residentibus cunctis in sedibus suis, ordinatim atque canentibus
fyftyne sealmas st̄epa sendermælum mid þrynum todale eal swa þa æf-
xvi¹ psalmos graduum singillatim trina partitione uti supe-
tran sefon bigende hyra cneow æfter fif sealnum gedonū
riores viitem flectentes genua post quinque psalmos facto
tacne frā yldran ongemang soþlice gecnyllendū oþrum stundum
signo a priore. Interim² autem pulsatis reliquis signis atque
geendedū mid þam sylfū sealnum hi onginnan bone uhtsang gedonum
finitis cum eisdem psalmis incipient nocturnam. Peractis
nocturnum cweþon twegen sealmas
nocturnis dicant duos psalmos: Domine ne in furore tuo . i . et
anne gewislice for cingc sinderlice oþerne
exaudiat te deus. Unum uidelicet pro rege specialiter, alterum
soþlice for cincg , cwene , hiredmannū mid þysum collectum
uero pro rege et regina ac familiaribus cum his collectis:
we halsiaþ la ælmihtig³ god þ þeow þin cync ure

Quaesumus, omnipotens deus ut famulus tuus rex noster, ille
se mid þinre gemiltsunge onfeng rices gymena mægena eac
qui tua miseratione suscepit regni gubernacula uirtutum etiam
ealra he onfo spryttinga mid þam gerysenlice gefratewad , leahtra
omnium percipiat incrementa, quibus decenter ornatus et uitiorum
egesan forbugan , feond oferswiban , to þe þu þe soþfæstnes ,
monstra diuitare et hostem superare et ad te qui uia ueritas et
lif eart þancfull he mæge becuman gerihtlæc
uita es gratiosus ualeat peruenire, per dominum nostrum. Rege,
drihtne þeowena þine , gyfe þinre on hyre
quaesumus, domine, famulam tuam, illam, et gratiae tuae in ea
sylene gemænigfylde fram eallum freoh ætsporningum , tidicum
dona multiplica ut ab omnibus libera offensis et temporalibus
heo na si forlæten fultum , on ecum heo geblissige gesecedyssum
non destituatur auxiliis et sempiternis gaudeat institutis.

per dominum nostrum.

¹ quindecim, first word of Fol. 7b. ² MS. Iterim. ³ MS. ælmih.

Deus qui caritatis dona.

I swa sy gedon on eallum geendedum regol-
icum tidum. *Æfter þysum sealnum ge-*
wurðe sum litel hwil on eallum sumere.

100 swa swa se regol bebyt. Ga seo scolu mid
heora magistrum to þare gewunelican neo-
de. I belifan þa oðre innon cyrcean on heo-
ra gebedum. butan þam þe þære neode be-
þurfan. *Æfter þysan folgian æfter-sangas.*

105 I æfter miserere mei deus. to-geycean hi twe-
gen sealmas for þam cyncge. I þære cwene.
I innhirenum. Beati quorum. I Inclina domine.
þam geendodum. singan hi þone antemp. be
þære halgan rode. I þæraefter ænne be *sancta*
110 marian. I be þas halgan arwurðnyssse þe
byð gewurðod on þære andweardan cyrcean.
I gif þar nan ne byþ. singan hi be þære cyric-
halgunga. æfter þyson ys to ganne to þam
oðran æftersange þæt ys de omnibus *sanctis*.

115 singende ænne *antiphonam* to þas halgan reliquie
oððe to þam portice. þe he byþ to-gehalgod.
æfter de omnibus *sanctis*. singan hi for forð-
farenum. laudate *dominum* in *sanctis* eius on uhton.
I on æfen. De *profundis*.

120 Ðæt gif hit byþ geendod be dæges leohte.
swa swa hit gebyreð. onginnan hi prim-
sangc. butan alcere bellan cnelle. soðlice
gif hit elles byþ. abidan hi dæges. I þonne
se belle cnelle. beon hi ealle gegaderode
125 to primsancge. siððan æfter þam primsancge.
singan hi twegen sealmas. þone æftran. Domine ne
in furore tuo. I Miserere mei deus. þaræfter.
Requiem *aeternam*. mid kyrrieison. I pater noster.

100 MS. scola. 101 heora, first word of Fol. 176 a. 104 MS. æfter-sanges.
108 antemp . . . for *antefn* probably, although masculine.

125 notice spelling of primsang here and in line 121; the c of the first
primsancge in line 125 is added over the word with the sign ,. Notice final þ
in lines 112, 120, 123, rare in this MS. 126 singan, first word of Fol. 176 b.

PRO REGE ET REGINA AC BENEFATORIBUS.

Deus qui caritatis req: inpreced: folio. Et sic finitis eallum regollicū tidum symle si gedon. æfter þysum sealnum omnibus regularibus horis semper agatur. Post hos psalmos an lytel swa se regol bytt ȝ ealne sumor hit gedafenaþ beo paruissimum, uti regula præcipit et tota æstate conuenit, fiat fyrist ȝ fac utaganre scole mid larewe to neode interuallum. Egressa schola¹ cum magistro ad necessitudinis bryce oþre buton þu þe behofiaþ on cyrcean gebedum underþeodde usum, ceteri nisi qui indigent in ecclesia orationibus dediti sittan. æfter þysum fylian dæges lofsangas. æfter resideant. Post hoc sequantur diei laudes. Post: miserere mei hi togeicean twegen sealmas for cyneg ȝ cwene ȝ hiwcuþum deus. addant duos psalmos pro rege reginaque et familiaribus.

Beati quorum, et inclina domine. Quibus finitis cantent antiphonam de cruce; Inde antiphonam de² sancta maria, et de þā halgan þæs arwyrþnys on anwyrdre ys wyrþud cyrcean oþþe gif læsse sancto cuius ueneratio in præsenti colitur ecclesia, aut si minus byþ be þære stowe halsunge æfter þam ys geganne to fuerit, de ipsius loci consecratione. Post quas eundum est ad uhtlicum lofsangum de eallum halgum singende antefn matutinales laudes de omnibus sanctis, decantando antiphonam to wyrþunge þæs halgan þam þ portic to þam byþ faren ys gehalgd ad uenerationem sancti cui porticus ad quam itur dedicata æfter þam lofsangum for forþarendum gif þæt leohte dæges swa hit est. Post quas laudes pro defunctis. Quod si luce diei ut gedafenaþ geendud byþ ongynnian prim sang buton bellan tacne oportet finitum fuerit, incipiant primam absque tintinnabuli signo. gif elleshu gebidan leoht ȝ gechnilledum tacne hi beon gegaderude Sin autem expectent lucem. Et pulsato signo congregentur to primasange þæræfter geendedū prime twegen sealmas ad primam. Deinde finita prima, duos psalmos: Domine, ne in furore tuo .ii. et miserere mei deus .i. canant. Primum pro

¹ MS. scola. ² de, first word of Fol. 8a.

I þonne ærest for þæs lichaman costnunge
130 mid precen. Proba nos domine. Non ueniat nobis
domine pes superbiae. I Animae fratrum et sororum.
nostrarum requiescant in pace. I collectan. Ure
igne sancti spiritus. I oðre. Inueniant quaesumus domine. I
swa hi singan þa seofan penitentiales seal-
135 mos. I þar-be-twynan. Inclina domine. mid
gewunelicum þeawe. þy whole soðlice ge-
endodum. licgan hi ealle eadmodlice
astrehte æt-foran þam weofode. buton
ælcere cnucunge oððe styrunge. oð hit
140 beo eal gefylled. I þa geendode. singon pa-
ter noster. I þas twegen sealmos. In te domine sperauit.

129 MS. lichoman.

141 twegen, mistranslation as explained in the introduction.

flæsces costunge mid benen
carnis temptatione cum precibus: Proba nos domine, et Non ueniat
þæne æftran soþlice for
nobis pes superbiae, et collecta: Ure igne. Sequentem uero pro
forþgewitenum broþrum mid
defunctis fratribus, cum collecta: Inueniant quaesumus domine,
et prece: Animæ fratrum nostrorum, et sic more solito
dædbote sealmas foryrnan estelice betwyx gesettum. sealme
poenitentiae psalmos percurrant deuote, interposito psalmo:
þisum geendedum æfterfylige halig ben þa mid eallum
Inclina domine. His uero finitis subsequatur laetania quam universo
þeawe gewunelicum astrehte eadmodlice nanum forlætenum tacne gecnucedū
more solito prostrati humiliter nullo excepto signo pulsato
hi gefyllan þære gefylledre æfter gebed drihtenlic betwux si gesungen
compleant. Qua expleta post orationem dominicam intercanitur
sealm
psalmus: In te domine sperau. II. consequentibus precibus et
orationibus.

PREFACE

TO ÆTHELWOLD'S "DE CONSUETUDINE".

Cod. Cotton. Tib. A. III.

(Fol. 3—6.)

Proemium Regularis Concordiae Anglicae Nationis Monachorum Sanctorum Ordinumque Orditur:—

¹ MS. originendre.

modes blisse efstende æghwar stowa gerysenlice
animi alacritate festinando, ubicumque locorum decentissime
geendstalude ⁊ ut adræfdum gymeleasra preosta fylum na þ
restaurauit, electisque neglegentium clericorum spurciis, non
an munecas ac eac mynecyna eac fæderum ⁊ moddrum
solum monachos uerum sanctimoniales etiam patribus matribusque
gesettum to godes þeowdome æghwar geond swa mycele hys rices
constitutis ad dei famulatum ubique per tantam sui regni
rymbe estfullice he gesette ⁊ mid godum eallū gego-
amplitudinem deuotissime constituit, bonisque omnibus locu-
diendum bliþe he gewelegude cynelicre witudlice gebrocen þenunge
pletans gratulabundus ditauit. Regali utique functus officio
swaswa hyrda hyrde carfull fram reafum ortrywra geaglum
ueluti pastorum pastor sollicitus a rabidis perfidorum rictibus
swylce gynigendum wulfa gomum ⁊ hracū þa sceap þe drihtnes for-
uti hiantibus luporum faucibus oues quas domini lar-
gysfendre gyfæ geornfull he gegaderude bewerigende he generude ⁊ ge-
giente gratia studiosus collegerat muniendo eripuit; con-
mæccean mynecyna mynsterclusan swa unearegs
iugique suaæ Ælfþryþe. Sanctimonialium mandras ut impauidi
mid gewunan hyrdes heo bewerude swyþe wærlice he beþead þ witudlice
more custodis defenderet, cautissime præcepit ut uidelicet
wæpnmann wæpnmann wifmann wifmannum buton ænigre wenan twyn-
mas maribus femina feminis sine ullo suspicionis scrup-
unge geheolpe regullicre witudlice haliges fæder rihtincge
pulo subueniret. Regulari itaque sancti patris benedicti norma¹
wyrþlice onfangenre ge abbudas swyþe manega ge eac abbudissan
honestissime suscepta, tam abbates perplurimi quam abbatissae,
mid him underþeoddum geþroþra ⁊ swystra geferscypum halgena
cum sibi subiectis fratrum sororumque collegiis sanctorum
fylian fotswaþu mid anum gelefan na swa þeah mid anum þeawes gewunan
sequi uestigia una fide non tamen uno consuetudinis usu
to-geflietes mid mycelre hygdan geþlissunge mid þylcum witudlice
certatim cum magna studuerint hilaritate. Tali igitur ac
⁊ þus mycelu bigendge þes foresæda cyneg mærlice gegladud diglu
tanto studio præfatus rex magnopere delectatus archana
gehwylce mid geornfulre care smeagende synþlice gemot æt wintanceastræ
quaeque diligenti cura examinans synodale concilium uintoniae

¹ norma, first word of fol. 3 b.

beon gedemde þar word mynegydlice gesibsume on bofcelle
fieri decreuit, illucque uerba exhortatoria ac pacifica pitacio
hluttorlice awritenne swyþe eadmod he asende 7 ealle cristes
luculentissime caraxata humillimus destinauit, cunctosque christi
onbryrd mid gyfe he myngude þæt hi efenhwære mid gelicum þeawes¹
compunctus gratia monuit, ut concordes aequali eonsuetu-
gewunan halige 7 acostnude² geefenlæcende fædras regullice
dinis usu sanctos probatosque imitando patres regularia
bebodu mid fæstum geþances ancran gehealdende nate-hwon twy-
præcepta tenaci mentis anchora seruantes nullo modo dissen-
iccende ungeþwærudon þ na ungelic 7 mislic anes regules 7 anes
tiendo discordarent, ne impar ac uarius unius regulæ ac unius
eþeles gewuna bysmorlice tale haligre drohtnunga ongebrohte
patriæ usus probrosae uituperium sanctæ conuersationi irrogaret.
ðyses heah-yldestan cyngecs mid smeagre mynegunge gastlice
Huius præcellentissimi³ regis sagaci monitu spiritualiter
ombryerde na þ an bisceopas ac eac swylice abbudas 7 abbutissan
compuncti non tantum episcopi uerum etiam abbates ac abbatissæ
þæt swylcne 7 swa micelne hi geearnudon habban lareow uppastrehtum
quod talem ac tantum meruerunt habere doctorem erectis
to roderum handum ormæte heah sittendum þancas will fægene
ad aethera palmis immensas celsi throno grates uoti compotes
gereccian hyna yldon witud sona hys hæsum mid ealre modes
referre non distulerunt. Nam ilico eius imperiis toto mentis
smeaunge bliþelice hyrsumigende 7 haliges ealdres ures
conamine⁴ alacriter obtemperantes sanctique patroni nostri Gre-
lara mid þam þæne eadigan mynian he higde
gorii documenta quibus beatum Augustinum monere studuit,
þ na þ an romanisca ac eac swilce fræncisca wyrþlice
ut non solum romanarum⁵ uerum etiam gallicarum⁶ honestos
cyr cena gewunan niwre engla cyrcean gewlitigende he gesette
aecclesiarum usus rudi anglorum aecclesia decorando constitue-
wyrþigende togeclipedū floriscū monecū þæs eadigan 7 eac þæs healican
ret recolentes accitis florensis beati Benedicti, nec non præcipui
mynstres þæt brymum ys genemned naman mune cum æghwylce
coenobii quod celebri gent nuncupatur uocabulo monachis, quaeque
of wyrðum hyra þeawum wyrþfulle gegadriendre swaswa beon hunigcamb
ex dignis eorum moribus honesta colligentes, uti apes fauu

¹ MS. þeawes. ² MS. acos. ³ MS. præcellentissime. ⁴ MS. conamine.
⁵ MS. romanae. ⁶ MS. gallia, with a hole obliterating the last syllable-*rum*.

teares mid mislicum felda blostmum on anre hyfe swa þas
nectaris diuersis pratorum floribus in uno alueario, ita has
þeawa gewunan to lifes wyrþnyssse ɔ regulicre gehealtsumnesse
morum consuetudines ad uitae honestatem et regularis obseruantiae
werednesse þ frā þam þe weg cynelicne beboda drihtnes
dulcedinem, ut ab his qui¹ uiam regiam mandatorum domini
buton gylpes leahtre mealclīpe na gyt eadmodlice stæppað ut-anyddre
absque iactantiae uitio lactei adhuc humiliter incedunt, depulsu
snoffan æmylnyssse buton ceorunge æwlice drence beon abyrged mid
nausiae tedio sine querela legitime haustu degustari liben-
lufwendum ɔ grædige mid lufliore hi mihton beon gefyllede estfulnesse gemet-
tissimo ac audi amabili possent impleri deuotione tem-
lice mid mycelum ɔ fremfullū gesceades todale cristes middaneardes
perante cum magna ac subtili rationis discretione christi mundi
hælendes gefultumigendre gyfe on þyssse gehwædan gesetton bec
saluatoris opitulante gratia, hoc exiguo apposuerunt catlicello.
þ na witudlice syndrigif hyra ɔ na gewyrþe fyndele on hyra wisan
Ne igitur singuli si suam quod absit adinuentionem suapte
þristfulle gecuran þæne mærustan halige hyrsumnyssse wæstm
praesumptos² eligerent, excellentissimum sanctae obedientiae fructum
sumre wyrþerwyrdnesse wrytan on unnet beswicene earmlice for-leton
alicuius arrogantiae fastu inopinate seducti miserabiliter amitterent
ɔððe neah ma þænne munecas oþþe menn wæron
ac Sarabaitae uel fere potius quam monachi aut homines uide-
gebuhte æwlice behat drihtne urum³ hælendū criste anmode hy beheton
rentur legitimi uotum dno nro ihu chro unanimes nouerunt,
ɔ mid wedde gastlicum hi gefæstnudan hi life gesiþan geoce regules
pactoque spirituali confirmauerunt, se uita comite iugo regulæ
under-þeodde þas amearcudan þeawa gewunan gemænelicre openlice
deditos has adnotatas morum consuetudines communi palam
healdan drohtnunge oþer aeghwylc on diglum gebedhuses
custodire conuersatione. Ceterum unusquisque secretis oratorii
stowum on swa micelum swa haliges gastes gyfe mildelice on-tiht
locis in quantum sancti spiritus gratia clementer instiga-
synder-lypum gewitan gode mid godra weorca wæccean
uerit peculiaribus teste domino cum bonorum operum uigilantia
rædlice bruce gebedum þæt to-soþan se æþela byses
consulte utatur orationibus. Hoc etenim Dunstanus egregius huius

¹ qui, first word of Fol. 4a. ² MS. presumptuos.

³ MS. urium.

eþeles ærce-bisceop mid forewitu gaste to getrym-patriae archiepiscopus praeſago afflatus spiritu ad corroboro-menne þas foresedan sinopliere gegaderunge gemot gleawlice 7 randum praefati sinodalis conuentus conciliabulum prouide ac wiſlice to-gehihte þet gewiſlice nænig muneca oððe æniges sapienter addidit, ut uidelicet nullus monachorum uel alicuius heahran hades wer oþþe neoperan diglu mynecyna dyrſtig altioris gradus uir uel inferioris secreta sanctimonialium audax ingan farendra geþristlæhte 7 þa be gastlices anwealdes ingredi lustrando praeſumeret. Et hi qui spiritualis imperii ealdorscype to lare note na to weoruldlicre ricetere prioratum ad disciplinae utilitatem non ad secularis tyrannidem mihte ofer hig begaþ swa hyra swa seadiga mynegaþ potentatus super eas exercent, ita suum ut beatus hortatur Yſi digla gemetlice foſceawian to-gang þ hyra dorus secretorum temperate praeuideant accessum, ut earum regules gehealdrumnesse nates-hwon ongean cweban þet sylfe regulari obſeruantiae minime contra dicant. Id solum modo riht-gelyfedrum regulicuſ geoce under-beoddū to begymenne we gedemdon catholicis regulari iugo deditis ad tendendum censuimus¹, na þa be on gewunan fedra for þene cingc 7 wel-dondum of þera ne eam quae usu patrum pro rege ac benefactoribus quorum wel-dædum criste gyfendum we synd fedde þingrædene on gebede ge-beneficiis christo largiente pascimur intercessionis oratione con-wunelice we singaþ mid micelre swifnysse singende god swyþor to suete canimus nimia uelocitate psallendo dominum potius ad yrsunge unbesceawudlice þet na sig forþ-clypian þenne foſceawud-iracundiam inconsidere quod absit prouocent, quam prouide lice to synna forgyfennyssa innlaþian swa witudlice minegiende fæder ad peccaminum ueniam inuitent. Ita igitur hortante patre urum ealle to-dælendlice singende hy dryman þ nostro Benedicto omnia distincte psallendo modificantur, ut geþang ure geþwærigre stæfne ure 7 þ si gefylled þet apostolice mens nostra concordet uoci nostrae, et impleatur illud apostolicum, ic since on gaste ic singe 7 on geþance gif soþlice for ænigre neode Psallam spiritu, psallam et mente. Si autem pro qualibet ne-ahwæt wiþutan gemænne regulices þeawes gewunan cessitate quid extra communem regularis consuetudinis usum

¹ censuimus, first word of Fol. 4b.

to-icenne byþ swa lange hyt si gedon oð þæt se intinga for addendum fuerit, tamdiu agatur, quo adusque negotium pro þam hit ys gedon cristes gefultumigendre gyfe si gebet 1 þæt for quo agitur christi opitulante gratia melioretur. Et ut con hogudre wiþerwerdnysse wrytan þancfullust hyrsumnysse si begiten wæstm templo arrogantiae fastu gratissimus obedientiae acquiratur fructus 1 grad se regullica an þam ys geboden þanþincg na do se munuc et gradus ille regularis in quo praecipitur, ut nihil 1 agat monachus, buton þæt gemænes mynstræ regul obþe yldrena syn geminegude nisi quod communis monasterii regula uel maiorum cohortantur bysena geornlicost si gehealdon² nates-hwon leng exempla, diligentissime custodiatur, nequaquam ulterius praeristlice gewunan si healdan² mid dyrstignysse buton geþeahte sinoblicum sumptuose usu teneatur temerario nisi concilio sinodali gecoren 1 betæht mid gesceade mægena ealra meder fram electum traditumque cum discretione uirtutum omnium matre ab eallum byþ riht-gelidum on fore-specenum witudlice sinoblicum genuiuersis fuerit catholicis. Praefato equidem synodali comote þæt to understandenne micclum ealle gedemdon ciliabulo hoc ad tendendum magnopere cuncti decreuerunt ut abbuda 1 abbutissena cyre mid cyn ges geþeahte 1 mid ræde abbatum ac abbatissarum electio cum regis consensu et concilio haliges regules wære gedon mid lare bisceopa eac cyre sanctæ regulae ageretur documento. Episcoporum quoque electio eall-swa abbuda locahwar on setle bisceopicum monecas regullice uti abbatum ubicumque in sede episcopali monachi regulares drohtniap gif unnendre gyfe swylcre þeogincge þar conuersantur, si domini largiente gratia tanti profectus inibi munuc beon gemett mæg þā sylfum gemete hit si gedon na obrum monachus repperiri potuerit eodem modo agatur nec alio ænigum gemete þenne þære sylfan hi synt drohtnunge fram ænigū quolibet modo dum eiusdem sunt conuersationis a quoquam si geþristlæht gif soþlice dysigdome gelettendum obþe synnum praesumatur³. Si autem imperitia impedientiae uel peccatis geearnedum swylc be swa myceles hades wyrþscype wyrþe sig on promerentibus talis qui tanti gradus honore dignus sit in þære sylfan geferrædene beon gemet na mæg of obrum cubum eadem congregacione repperiri non potuerit, ex alio noto

¹ MS. nichil. ² Note difference in spelling.

³ praesumatur, the latter half of this word begins Fol. 5a.

moneca mynstre mid anrædum cincges ⁊ gebroþra þam beon monachorum monasterio concordi regis et fratum quibus dedi gehalgod he scal geþealte si gecoren se gehadud gewislice bisceop cari debet consilio eligatur. Qui ordinatus uidelicet episcopus on eallum þæne sylfan þeaw regulicne mid munecum hys þæne in omnibus eundem morem regularem cum monachis suis quem se abbud hylt regulic mid geornfulre gemene ⁊ swyþust mid abbas tenet regularis diligent cura et magnopere excelsormætre ealneweg buton geswicunge gehealde ne bisceop-hades lenti iugiter sine intermissione custodiat; nec episcopatus intingan regules beboda ofer-prut ofþe ofer-gyttol þristlice betwyx occasione regulæ præcepta tumidus uel obliuiosus temere intersende ac swa mycelum swa he ofer-stih⁊ ⁊ weorce weoruldlicra mittat, sed quantum excellat et opere. Secularium uero ealdor-scype þ na to mycelre hryre hynþe ealwa hwilum gelamp prioratum ne ad magni ruinam detrimenti uti olim acciderat eamlice become mid micelum embe-þance ⁊ mid amansumunge miserabiliter deueniret magna animaduersione atque anathemate beon onfangen mynstrum on halgum wiſlice forbeodende cincges hurussupi coenobiis sacris sapienter prohibentes regis tantumþinga ⁊ cwene hlafordscype to haligre stowe munde ⁊ to cyriclicre modo ac reginae dominium ad sacri loci munimen, et ad aecclæsia fultume mid willan symle gyrnan gewissiasticae possessionis augmentum uoto semper efflagitare optacendlicum ealra-snoterlicust hig heton to cincges soþlice neode ⁊ bili prudentissime iusserunt. Ad regis uero obsequium et cwene fæderas mynstra ⁊ moddra swa oft framige¹ to reginae patres monasteriorum matresque quotiens expedierit ad haliges myntres þam hi ofer-sint note mid godes ege ⁊ sacri coenobii cui præsunt utilitatem cum domini timore et regules gehealtsumnysse eadmodlice to-gan ricum na regulæ obseruantiae humiliter accedant. Potentibus uero non for intangan to-gereordigenne ac for mynsters note ⁊ causa conuiuandi sed pro monasterii utilitate atque debewerunge swa oft fremige ongean-gangende wibinnan ofþe wibutan fensione quotiens expedierit obuiandi intra infraue monasterio leafe hi habban ridende soþlice ofþe feban færterium licentiam habeant. Equitando autem uel pedites iter

¹ framige, the commoner spelling is found four lines below.

donde na ydelum spellum hi geæmtigan ac obþe sealmsangum hig þeawian agendo non otiosis fabulis uacent, sed uel psalmodiis inseruiant oððe be þinge nead-behefum on alyfedum timan hi specan. ^{biss} bece- uel de re necessaria opportuno tempore loquantur. Hoc con- awigende þæt tida regollice na ridende ac of horsum siderantes ut horas regulares non equitando, sed de equis de- lihtende cneowigende buton dæg freols hit beo gedafenlice swaswa filiendo genuflectentes nisi dies festiuia fuerit conuenienter ut hi magon mid godecundre onbryrnysse hi gefylan. ^{sibigende} soþlice potuerint cum diuina compunctione compleant. Iterantes uero na gunningas ac geþugene þæra mynegunge hi beon gebeterude non iuenculos¹ sed adultos quorum ammonitione meliorentur mid him on geferscype gelædan æt ham soþlice wunigende na þæt an secum in comitatu ducant. Domi uero degentes non solum gebroþru ac eac abbudas sam-gunge oððe cildru mid earmum fratres sed etiam abbates adolescentes uel puerulos non brachiis clyppende oððe mid lippū leohtlice cyssende ac mid lufwendum modes amplexando uel labris leuiter deosculando, sed caritatiuo animi willan buton wordum hiwigendum arwyrþlice mid micelum wærscype affectu sine uerbis adulatores reuerenter cum magna cautela lufian ne to hyrsunyssse syndrigre ænigne hyra ne diligent. Nec ad obsequium priuatum quempiam illorum nec huru under gastlices þinges girningeænlypigne ut-lædan geþristlæcean saltem sub spiritualis rei obtentu solum deducere praesumant, ac ealswa se regul byt under² hys hyrdes wæccean † gymene syngallice sed uti regula praecipit sub sui custodis uigilantia iugiter wunige ne se hyrde³ mid syndrigum ænigum cilde buton þriddan maneat, nec ipse custos cum singulo aliquo puerulo sine tertio se gewitnyss æt-stande to-farenne leafe hæbbe ac mid gewunan mid qui testis assistat migrandi licentiam habeat, sed solito cum ealre scole gif þing gesceadlic swa gyrmþ byder neod ys under tota scola si res rationabilis ita exigerit quo necesse est sub swigean oððe sealm-sangum on-beowigende mid bletsunge he fare tuna silentio uel psalmodiis inseruendo cum benedictione eat. Uillarum soþlice embe-fær buton neod micel to-genyde † ned-behefes autem circuitus nisi necessitas magna compulerit, et necessariae gerades to-dal þæt dihte † scifte worigende nates-hwon gelom-læceon rationis discretio hoc dictauerit, uagando nequaquam frequentent.

¹ iuenculos, first word of Fol. 5b.

² MS. unde. ³ MS. hyrdes.

woruld-manna soþlice gebeorscypas buton færunga færers libnys un-
Secularium uero conuiua ni forsan itineris hospitalitas in-
myndlunga ofer-becume on nane wisan mid brystnysse dyrstigre na
opinate superuenerit, nullo modo ausu temerario nec
þa ealdras na þa under-beoddan geneosian geþrystlæcean bigleofan mid
praelati nec subiecti adire praesumant. Victum cum
gewihte gemete 7 getele scrud fæsten for-hæfednesse
pondere mensura et numero uestitum iejunium abstinentiam
wæccean swigean hyrsumnesse god 7 oþre gehwylce þa
uigiliam taciturnitatem obedientiae bonum et cetera quaeque quae
mund-boran ures þæs eadigan benedictes gesetednesse wyllice we on-fengon
patroni nostri beati BENEDICTI traditione uoluntarie suscepimus
drihtnes ures hælendes chrës geunnendre gyfe mid eallū mægenum gehealdende
domini nostri ihū chri annuente gratia totis uiribus custodientes
be gewunelicum þæs haligan regules þeawum samþe frā þam fore-sædan
de consuetis sanctae regulæ moribus tam a praedicto
fæder benedicte samþe fram haligū æfter-fyliendū 7 geefenlæcendum hys
patre Benedicto, quam a sanctis sequacibus et imitatoribus suis
dælmælum mid þæs micelum domes to-sceade mid singalū gehealdab gewunan
partim cum magna examinis discussione iugi custoditis usu
fore-sædan cynges myngunge gegodude 7 yldrena hæsum getrymede car-
praedicti regis monitu freti ac patrum imperiis confisi solli-
fullice eallswa we be-heton on swa micelum swa mihta helpaþ 7
cite uti polliciti sumus in quantum uires suppetent, et
gastes haliges gyfu on-tiht to lufwendre broþorlicre annysse
spiritus sancti gratia instinxerit ad caritatiuam fraternae unitatis
gehealdumnesse wrtende utoñ-onlyhton þæt fram him eces lifes
custodiam scribendo dilucidemus ut¹ ab ipso aeternae uitae
edlean ealle anrædlice 7 bliþelice gehealdende
remunerationem cuncti concorditer et gratulabunde conseruantes
on-son se þe deþ an-mode þæt ys anes þeawes eardian on huse
recipient qui facit unanimes, id est unius moris habitare in domo.
þar ys cyning god godes 7 fæmnan sunu se mid fæder 7 halgū
Ubi est rex deus dei et uirginis filius qui cum patre et spiritu
gaste leofaþ 7 rixab god on worulda woruld
sancto uiuit et regnat deus in saecula saeculorum, Amen.

¹ ut, first word of Fol. 6a.

Codex No. 265. Corp. Chr. Coll. Cant. Fol. 237, et seq.

ÆLFRIC'S ABRIDGMENT.

“Excerpta ex institutionibus monasticis Ethelwoldi Episcopi Wintoniensis compilata in usum fratrum Egneshammensium per Aelfricum Abbatem.”¹

(Fol. 237.)

Aelfricus Abbas Egneshammensibus *Fratribus* salutem in Christo. Ecce uideo uobiscum degens uos necesse habere quia nuper rogatu Aethelmaeri ad monachicum habitum ordinati estis instrui ad mores monachiles dictis aut scriptis; ideoque haec pauca de libro consuetudinum quem *Sanctus Athelwoldus* Uuintoniensis *Episcopus* cum *Coepiscopis* et *Abbatibus* tempore Eadgari felicissimi Regis *Anglorum* undique collegit ac monachis instituit obseruandum scriptando demonstro. Eo quod hactenus praedictus libellus urae fraternitati incognitus habetur. Fateor me ualde timide idipsum sumere, sed nec audeo omnia uobis intimare quae in Scola eius degens multis annis de moribus seu consuetudinibus didici; ne forte fastidentes distinctionem tantae obseruantiae nec saltem uelitis auditum praebere narranti, tamen ne expertis tam salubris doctrinae remaneatis, aliqua quae *Regula nostra* non tangit huic cartulæ insero uobis quae legenda committo. addens etiam aliqua de libro *Amalarii Presbiteri*. Ualete feliciter in Christo. Kalendis enim Octobris exceptis dominicis et festi- uis diebus primo diluculo prima canenda est, 1a hora cum septem psalmis et laetaniis; deinde uacent lectionibus usque quo signum tertie insonuerit. Cal- 3a hora

¹ Table of Contents to Codex C.C.C.C. no. 265.

ceant se tunc et lauent et orationes faciant
scola simul et seniores singillatim et spargant
se¹ aqua benedicta. Finita tertia, fiat prima missa,
postea capitolum. Post sextam horam faciant missam 6a hora
de die qua finita decantent nonam, nam de ceteris 9a hora
Regula Sancta dicit: Omni die ter facienda sunt orationes,
tres in oratorio, tres in nocte, auditio primo signo,
tres ante primam, tota aestate et in hieme ante tertiam
tres post completorium cum compunctione spiritali ac
benedictione commendantes se Domino et aspergentes se
aqua sanctificata et lectulos eorum omni nocte. Pro Rege
et pro benefactoribus omnibus horis duo psalmi canendi
sunt cum dominica oratione et precibus et oratione. Sta-
tim post nocturnam decantent: Domine ne in furore tuo,
primum. Exaudiat te Dominus. Post matutinas: Beati quorum.
Inclina Domine, coniunctim sub una collecta illius horae
post primam: Domine ne in furore tuo .ii. pro temptatione.
Miserere mei Deus, pro defunctis fratribus post tertiam. Usque
quo Domine. Miserere mei Deus, miserere mei. Post sextam:
Deus misereatur nostri. Domine exaudi. i. Post missam etiam,
Exaudiat te Dominus. Ad te leuaui oculos meos, cum
precibus tantum et oratione congrua. Post nonam,
Qui regis isrl. De profundis. Post uesperam, Benedixisti Domine
Domine exaudi .ii. Coniunctim sub una oratione
ipsius sinaxis . post completorium, Deus in adiutorium meum
intende. Leuaui oculos meos. Similiter sub una collecta.
Dominicis uero diebus et festiuis semper post primam, facto
signo a priore, eant fratres ad capitolum. Quo expleto [et cet.]

¹ se, first word of Fol. 238.



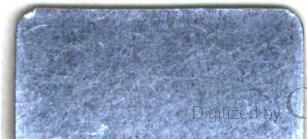
VITA.*

The author, Edward Breck, son of the late Lieut. Com. J. B. Breck, U. S. N. and his wife Ellen, née Newell, both of Mass., was born in San Francisco, July 31, 1861, and received his elementary education in the schools of Boston and Newton, and in Germany, whence he returned to America to prepare himself more fully for a German university course, which he did first at Oberlin College, and afterwards at Amherst College. He entered the University of Leipsic in Oct. 1883, and excepting two absences each an half-year in duration, has since enjoyed uninterruptedly the advantages of this institution.

The author has attended the lectures and practical classes of Profs. Drs. Wülcker, Ebert, Paul, Settegast, and Dr. Körting, and begs leave to return to all these gentlemen, as well as to Prof. Dr. Heinze, the Rev. S. S. Lewis of Corpus Christi College, Cambridge, and Mr. F. J. Mackney of the British Museum, his grateful thanks for their advice and assistance. Especially to Prof. Dr. Wülcker, however, the author desires to express his heartfelt gratitude for this gentleman's kindness, which the author feels has been too great ever to be requited.

* Required to be appended by the statutes of the university.





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